

manity," one which no other ever attained, yet in which there is a consciousness of daily progress and growth in the life triumphant. Mr. Wu may find many flaws in the humblest follower of Christ, but none in the Christ whom such a one earnestly endeavors to follow. Both friend and foe of Christianity agree that a life built on its principles develops the highest type of human character possible, both moral and spiritual. Without Christ, his teachings are "too high for humanity," but with Christ, the impossible become the possible.

(2) Mr. Wu makes the point that serving humanity is the chief aim of man, and that those who "promptly and faithfully do their duty to those who linger in the flesh" have little time or inclination to speculate as to the condition of departed spirits. Exactly so, and no class of people have so faithfully devoted themselves to the duty of uplifting humanity, making the world better, aiding the weak, caring for the poor, the helpless, the infirm, as Christian people. No other system of religion so emphatically teaches man's duty to man as well as to God as the system known as Christianity. And it is this very fact that makes Christianity a missionary religion; it is the *only* missionary religion. Filled with the love of God, and the Spirit of God in their hearts, the adherents of Christianity have forsaken comfortable homes and pleasant associations and surroundings, and sacrificed their lives in carrying the blessings of the gospel to those who are without them. It is this spirit that has done more for humanity than all other systems of religion combined. It is the distinguishing characteristic of Christianity that it reaches out to help fallen humanity, to bring mankind into a saving relation with Christ, and to accomplish this end thousands have suffered martyrdom, not alone in the early days of Christianity, but the closing year of the nineteenth century has demonstrated to the unprejudiced mind that the martyr spirit still lives, and that men and women are willing to die, if need be, that others might know of the Christ who saves eternally. Yes, serving humanity! Let Christianity be put to the severest test, and compared with all other religions it will stand alone.

(3) Again, Mr. Wu quotes, "Love your enemies." This precept he is inclined to believe but very few follow. But in this our Chinese friend is greatly mistaken. Does he not know, or does he not want to know, that there are many thousands in the world today, followers of Jesus who do that very thing, literally love their enemies, men and women who pray for those who curse them, care for those who hate them, offer the gospel of salvation to those who despise and scorn them. "Could," he says, "you love one who killed your father and destroyed your home." Certainly, and many there are who do. Any proof for these statements? Abundance of them. Notwithstanding the fact that during the Chinese outbreak, our missionaries' children, brothers and fathers, sisters and mothers, were murdered, yet these same missionaries who survived are ready again to begin their work of offering salvation to the very people who committed these crimes. At Oberlin, Ohio, not far from our own town of Ashland, lives a woman whose dear husband was brutally murdered by the rioters in China. The woman is well known here, and it is a fact that her heart still goes out for these very people and she would be ready to put her

life into their hands that she might carry to them the blessings of salvation. It is the very spirit of Christ who on the cross prayed, "Father, forgive them for they know not what they do." To one who *looks* for this spirit it is not difficult to find.

(4) Mr. Wu thinks there is no difference between the Golden Rule of Confucius and that of Christ. In this again he is mistaken. There is as much difference as there is between day and night. It is all the difference that there is between a mere negative goodness and a positive goodness. The Golden Rule of Confucius does not require any one to do good to others. You are *not* to do to others what you would *not* have them do to you. Let others alone, doing good to them is not in the creed of Confucius. But the Golden Rule of Christ is quite different. *Do* unto others as you would have them *do* to you. If that Society for Ethical Culture is unable to see any difference between *doing* and *not* doing, they stand badly in need of some specific instructions in the principles of ethics.

(5) Mr. Wu says that a good Christian is a good Confucian, and a good Confucian is a good Christian. No doubt that Society for Ethical Culture thought this a very clever statement, especially so since they try to make themselves believe that all religions are alike, but the trouble is the statement is not true; it is fundamentally wrong, for a good Confucian is as far from a good Christian as a black man is from a white man. This is not mere sentiment, but a fact which the unprejudiced mind must admit. Mr. Wu says that Confucius was an Agnostic or would be one if he lived today. If that be true then how could a good Confucian be a good Christian? Agnosticism and the teachings of Christianity are diametrically opposed to each other. That the missionaries of China are crying for blood is not true; there may be some missionaries in China, and we know there are, who are not true to the principles of Christianity, the dogma which they profess, but Christianity is not to be judged by them, rather by those whose lives are in harmony with the great truths and fundamentals of the Christ religion. No church and no missionary society ever sent an army into China and they never will.

Whatever Mr. Wu may say, whatever that Society for Ethical Culture may teach, whatever the Buddhist priests may set forth, it remains for the enemies of Christianity and for those who are indifferent to its teachings, it remains for them to account for the indisputable fact that the only vitalizing agency in the world today operating for the regeneration and the consequent reformation and uplift of humanity, the only vital force at work today in the reclamation of lost humanity and in all the higher civilization centers in the Christ of God. The highest, the best, the purest civilization exists where Christ is best known and where he is most honored.

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We often, when we say we love God with our whole soul, utter mere words; it is a sound without sense. We learn to speak thus in our infancy, and we continue, when we grow up, without knowing what we say. To love God is to make His will ours; it is to obey faithfully His laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what He hated.—*Fenelon*.